

The Classical Outlook

CONTINUING LATIN NOTES

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CHRISTMAS AND THE EPIPHANY: THEIR PAGAN ANTECEDENTS

An Excerpt from a Paper

By DOM ANSELM STRITTMATTER
St. Anselm's Priory, Brookland, D. C.

THERE IS FAIRLY abundant evidence that December 25th was honored as the birthday of Christ in cities of the Eastern Empire as early as 380 A.D. The usage seems to have come from the West—indeed from Rome itself, where it appears as early as 336 A. D. How did the Christian community at Rome come to celebrate December 25th as the day of Christ's birth? Scholars have differed on the solution of this problem; but one theory is steadily gaining ground—namely, that the feast came into being under the strong, not to say violent, impact of the old paganism upon the new Christianity, a clash to which the closest parallel in history is the struggle of contending ideologies in our own day.

During the reign of Aurelian, after his final crushing of Palmyra in the year 273, the worship of the sun-god became the highest official cult of the state. The traditional day of the winter solstice, *bruma* (December 25th), became the *Natalis Solis Invicti*, the greatest feast in the calendar of the Empire. On this day in the year 274 was dedicated in the *Campus Agrippae* a magnificent temple to the supreme divinity, and for its service a new priestly college established, which was certainly placed on a par with (according to some, took precedence of) the ancient and venerable *collegium pontificum*. This was the official consecration of heliolatry, which, as M. Cumont puts it, was the final form assumed by the paganism of Rome. That the feast was readily accepted throughout the entire Empire, is all the more intelligible when we consider that the god was represented in art, and especially on coins, in a form under which he had long been familiar to the Greeks as Helios, to the Romans as Sol, whereas Orientals could recognize in him any one of their native sun-gods or celestial deities. Mention must be made here above all of the cult of Mithra, who was well known under the name of Sol Invictus. Moreover, the comprehensive character of the sun-god, which manifested itself under the most varied names, corresponded—in a very loose way, to be sure—with the striving of many educated and uneducated pagans alike toward the concept of a single supreme deity. The solar

theology of Macrobius, for example, as set forth in chapters 17 to 23 of the first book of his *Saturnalia*, is an excellent illustration of this tendency. One by one, a whole series of divinities — Apollo, whose numerous epithets are carefully reviewed, Liber or Bacchus, Mars, Mercury, Aesculapius, Hercules, Adonis, Osiris, Saturn, Jupiter — are identified as one deity, the Sun. It is not insignificant that the last pagan emperor of Rome should have left us an elaborate panegyric on this divinity, whose spiritual offspring he believed himself to be. It is obvious that this supreme cult of the state not only colored very strongly the public life of the Empire—one has only to think of



the image of the sun-god on the coinage of the third and fourth centuries—but stamped itself deeply also into the lives of individuals.

This same cult could not but influence strongly the development among Christians of what might be called a Christian solar theology: Christ, the Light of the world, is also the Sun of righteousness. This is a fascinating chapter in the history of Christian thought, which can only be touched upon here, but even the casual reader can see that this conception facilitated the celebration of a Christian festival as a counterpart to the *Natalis Invicti*.

Cassian, writing of his experiences in Egypt during the last fifteen years of the fourth century, comments on the fact that in that country the one day, January 6th, is said by some to be the feast of Christ's birth, by others that of his baptism. Of special importance in this connection is a passage in the *Panarion* of Epiphanius, bishop of Salamis in Cyprus, who, in refuting certain criticisms brought forward by the *Alogoi* of the chronology of St. John's Gospel, gives us the following information:

"The Savior was born in the forty-second year of Augustus, emperor of the Romans, the same Octavius Augustus being consul for the thirteenth time together

with Silvanus, as the consular lists of the Romans show. For in them we read as follows: 'In their consulship, to wit, that of Octavius for the thirteenth time and Silvanus, Christ was born on the eighth day before the Ides of January, thirteen days after the winter solstice and the increase of light and day.' This day (i. e., that of the winter solstice) the Greeks, viz., idolators, celebrate on the eighth day before the Kalends of January, called by the Romans *Saturnalia*, by the Egyptians *Kronia*, by the Alexandrians *Kikellia* . . . And the leaders of idol-worship, who are deceivers also, being compelled to admit some portion of the truth, in order to beguile the idolators who follow them, in many places keep a very great feast on the very night of the Epiphany, in the hope that others as a result of the deception may not seek the truth. First of all, in Alexandria, in the Koreion, so called (it is a very great temple, this enclosure of the virgin) keeping vigil all the night, with canticle and flute singing to the idol, having completed their night watch, after cock-crow bearing torches, they descend to a subterranean precinct and bring forth on a bier a wooden statue, the nude figure of a man seated, with a golden cross stamped on his forehead, two more such crosses, one on each hand, and two others, one on each knee. And they carry the statue seven times about the innermost shrine, to the accompaniment of flutes and timbrels, singing hymns the while, and having finished their revelry they carry the statue down again to the recess underground. And if you ask them what this mystery is, they answer and say that to-day at this hour Kore, i. e., the virgin, gave birth to Aeon. And this is done in like manner in the city of Petra, the metropolis of Arabia, which is the Edom of the Scriptures, in the temple there: in the Arabian tongue they sing the praises of the virgin, calling her in Arabic *Chamou*, i. e., maiden or virgin, and her offspring *Dousares*, the only begotten of the lord. This happens also in the city of Elousa on the same night as in Petra and Alexandria."

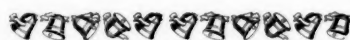
An exhaustive discussion of the problems raised by this passage would require more than one lengthy article. For the present discussion we must content ourselves with the observation that this day, January 6th, would seem to have figured more prominently in the life of Alexandria than the birthday of the sun, which we know to have been celebrated there also, and on the usual date, December 25th. Quite possibly (but we can say no more than this) the feast of Christ's birth

on January 6th was introduced here as a Christian counterpart, not to say counterblast, to the feast of the birth of Aeon, a development which was facilitated perhaps by the fact that the followers of the gnostic Basilides, as we know from Clement of Alexandria, celebrated the baptism of Christ on January 10th. Throughout Egypt itself the feast may have spread among Christian communities as a counterpart to a widespread feast of Osiris; but here we find ourselves over against problems concerning which we may speculate, if we will, but the basis for our theories remains slight indeed.

That the problems are complicated becomes all the more evident if we consider one other aspect of the Epiphany: on this day, the feast of Christ's birth or baptism, the faithful are accustomed to draw from fountain and stream water which is believed to possess extraordinary powers. Epiphanius, a native of Palestine, writing in Cyprus, explains the custom of drawing water on this day as a commemoration of the miracle of Cana, which had taken place on January 6th. For him, it could have no connection with Christ's baptism, which he knows occurred on November 8th, whereas the miracle of Cana did take place on the day on which Christ rounded out His thirtieth year. St. John Chrysostom, on the other hand, preaching at Antioch on this same feast, asserts that the water is drawn on this day in commemoration of the fact that by His descent into the Jordan Christ hallowed the waters. I cannot but feel that here Dom Botte of Louvain has found the key to the solution of a very curious problem: Epiphanius and Chrysostom offer two different explanations of the same practice, for the simple reason that the practice existed long before an explanation was attempted; and Dom Botte has done well to call attention to the fact that no fourth century writer speaks of the solemn blessing of the waters, which was later to become so conspicuous an element of the liturgy of the feast. Epiphanius himself gives us not a little information which may help to solve the problem: "On this very day, the sixth of January, in many places, even in our own time, this divine prodigy (the change of water into wine) occurs as a witness against unbelievers." Two springs he mentions by name, that of Cibra in Caria, of whose water he avers he himself has drunk, and the fountain of Gerasa, from which his brethren have drunk. It would be interesting to pass in review and to analyze in detail the various passages in ancient classical writers bearing on this subject—in Pliny the Elder, Pausanias, Diodorus Siculus. Suffice it to say that January 6th became in the East, as soon as the Western feast of December 25th was introduced, the feast of Christ's baptism, and, in addition to Easter, a day set aside for the public baptism of catechu-

mens. Thus there came into being that solemn blessing of the waters which is to this day one of the most beautiful services in the whole wide range of the Church's public worship.

Before we leave these two feasts of Christmas and the Epiphany, one problem has still to be mentioned. How did the Eastern feast of Christ's birth and baptism become in the West all but exclusively the commemoration of the adoration of the Magi? The problem is still unsolved. Perhaps Rome saw in the celebration of Christ's baptism on January 6th an opportunity for the spread of heretical notions, as is suggested indeed



THE CHRISTMAS greeting on page 25 is "Merry Christmas and Happy New Year" in modern Greek. The modern words are so like those of ancient times that any student of classical Greek can understand the greeting.



by a passing remark in St. Leo's letter to the bishops of Sicily on this very subject. We may consider it certain that from the beginning theological speculation and theological controversy played a far greater role in the history of these two feasts than is generally assumed. I have attempted to describe an impact, as I have called it, from without, but there were also mighty currents operative within the Church. The theology of Christ, the Sun of righteousness, I have but briefly indicated. The dogmatic controversies of the fourth and fifth centuries were also a factor. What could have suited St. Cyril of Alexandria better after his return from Ephesus than the celebration of Christ's birth on December 25th? How much special meaning could be put into a new feast, made to order, as it were, a feast about which there could be no double tradition or interpretation such as already existed concerning the Epiphany?



DERIVATIVE HUNTERS

By CHARLES E. LITTLE
George Peabody College for Teachers,
Nashville, Tennessee

THE TWO WORDS CONVEY (as verb) and *convoy* (as verb and noun) well illustrate the dangers which the etymologist meets at every turn. They are actually doublets from the same original word, getting their different form from Norman

French *conveier* and *île de France* French *convoier*, Parisian French *convoyer*. These French forms came from a late Latin word *conviare*, "accompany on the way," which is still preserved with identical spelling in Italian *conviare*, "escort," though the more usual spelling is *convoyare*, while the more usual word is *scortare*. A hint as to these spellings is revealed by what happened to Latin *via*, "way, road," and *viaticum*, "provision for a journey," "a journey," in the process of becoming French *voie* and *voyage*.

One must constantly be on guard to detect in the history of words two very persistent features: changes in sounds producing changes in spelling, the whole range of phonetics; and changes in meaning produced by shift in the way persons think of a certain word and apply it in new relations, the psychology of words or semantics. A few examples of different forms which a word may take and the changes in meaning found in succeeding generations or centuries are worth all the formulas and guesses even of specialists.

Someone (perhaps it was Voltaire) had in mind this wrong sort of guessing when he made the devastating remark, "In etymology the consonants count for little, the vowels for nothing at all." Doubtless this critic had in mind some such juggling with mere letters as the following supposed changes in Latin *castellum*: change *c* to *ch*, drop *s* before *t*, change *el* to *eau*, and finally drop *lum*, giving the French *château*, which English borrows bodily. In contrast to such nonsense, it is reassuring to find Norman French *castel* leading on to English *castle*, and Old French *chastel* leading on to French *château* (compare French *bel* and *beau*).

Quintilian long ago pointed out such reckless absurdities (I, vi, 32) and gave instances (I, vi, 35-38) from an unnamed literary light and from Gavius and Modestus of very curious semantics. They could, however, be excused after the performances of the great scholar Varro in his *Lingua Latina* (I, v, 34 and 76).

The surprise in *convey* is that the similar ending in *purvey* and *survey* derive not from Latin *via* but from *videre*; *purvey* and *provide* are simply doublets (*providere* or *porvidere*); while *purview* as noun comes from the Latin participle *provisum* in its later form *porviditum* (Old Italian *proveduto*, Old French *porveu*, French *pourveu*). In like manner *survey* is from Latin *supervidere*.

Coming into English as early as the fourteenth century, *convey* (variant forms *cunvay*, *conveigh*) and *convoy* were almost intransitive verbs and had practically the same meaning, "go with on the way," "accompany," "escort." Soon *convey* shifted to the force of a very concrete transitive verb, as this revealing sentence from the *Acts of Henry VIII* (1524)

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EDITOR: LILLIAN B. LAWLER, Hunter College, New York, N. Y.

ASSOCIATE EDITOR: W. L. CARR, Colby College, Waterville, Maine

BUSINESS MANAGER: DOROTHY PARK LATTA, New York University
Washington Square East, New York, N. Y.

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proves: "Marchaunt straungers . . . do dayly convey, transporte, and carie out of this realme . . . wollen clothes." The tell-tale spelling of the word here (*con-veigh*) gave rise to the mistake as to its origin and allowed this change in meaning. Henceforth *convey* comes to mean "carry," because the spelling *conveigh* corresponds to that of *inveigh* (*invaye, inveh*), which is from Latin *vehere*, "carry." In the sense of "attack," "rail at," classical *invehere* (especially in the passive *invehi*) meant "ride" (Livy II, xxvi), "hurl oneself at," "assail" (Cicero, II Phil. xxix, 74; De Oratore III, i, 2; Quintilian II, xv, 30, xvi, 1; XII, ix, 11). From *invehere* would come the familiar English noun *invective*, and also *convection* and *vehicle*: like French *voiture*, "carriage," from *vectura*. From this time on *convey* lost its intransitive force.

But *convoy* as verb and as noun kept true in the main to its origin, though in sixteenth century English it began to specialize. As verb, *convoy* is found in the fourteenth century meaning "escort," and two centuries later "escort with armed force," giving up to *convey* all the meanings suggested by "carry." Likewise *convoy* as noun (parallel with *convoy* as verb) came to mean "an escort of honor," "an escort of armed force."

In *covey*, "brood of partridges," the ending has nothing to do with Latin *viare*, but the word is derived from Latin *cubata*, "a hatching," "a brood" (Italian *covata*, Old French *covée*, *couvée*), the passive participle of *cubare*. One other word should be mentioned which does connect with Latin *viare*: *envoy* as English verb early became obsolete, but *envoy* as noun (French *envoi*) was used in earlier English in the active sense, "sending forth," "message" (French verb *envoyer* from the phrase *en voie*), hence the concluding part of a poem. Another noun *envoy* is assimilated from the French participle *envoyé*, "one sent," "ambassador" (Italian *inviato*). Perhaps *invoice* belongs with one or the other meaning of *envoy*.

Fortunately the spelling *conveigh* has

not persisted to embalm the error of *convey*. It has thus avoided the unhappy result seen in *sovereign*, which was supposed to have some relation to the word *reign*. Here the semantics tripped the unwary spellers; for Milton's form *souran* should have been adopted, as the word is from Vulgar Latin *superanus*, which became the Italian doublets *soprano*, "person with high-pitched voice," and *sourano*, "person high in authority," "ruler."

These two words, *convey* and *convoy*, bring home some salutary lessons to the etymologist. Travellers in the kingdom of words find many pitfalls dug for their unwary feet, both in the visible path of phonetics and in the flickering shadows of semantics. One cannot be dogmatic, one must not give rein to unbridled fancy. Objective evidence in the field of phonetics and as much as possible in that of semantics is a prime essential. And yet constructive imagination must help in giving life to the dry bones of phonetic formulas and try to save semantics now struggling in the seething tides of modern psychology.

Hark the Herald Angels Sing

Translated by J. C. ROBERTSON
University of Toronto

En canentes angeli:
"Gloria Regi infanti;
Pax in terra, et Deus
Concors cum mortalibus."
Laeti, omnes populi,
Cum caelestibus iuncti,
Praedicate, "Nunc Christus
Est in Bethlehem natus."

En canentes angeli:
"Gloria Regi infanti."

Adorate caelitus,
Christus, semper Dominus,
Serius advenit spe,
Genitus e virgine:
Carne tamquam obsitus,
Homo ex deo factus,
Volens ut par sit honos,
Commoratur inter nos.

En canentes angeli:
"Gloria Regi infanti."



This department is designed as a clearing-house of ideas for classroom teachers. Teachers of Latin and Greek are invited to send in any ideas, suggestions, or teaching devices which they have found to be helpful.

"IO SATURNALIA"

Miss Harriet Echternach, of the Sterling Township (Illinois) High School, has sent to the American Classical League a sample of the Christmas cards which she made and sent to all her students last year. Miss Echternach had photographed a group of dolls, dressed by the class in Roman costume. Upon each card she pasted a print of this picture, and typed beneath it "Io Saturnalia" and a Christmas greeting in Latin.

A MYTHOLOGY PROJECT

Sister M. Vincentia Brown, of the College of St. Francis, Joliet, Illinois, sends in the results of a mythology project developed by her student teachers. In the form of a newspaper, "The Grecian Gazette," reputedly published at Mycenae, the stories of the labors of Heracles are set forth in journalistic style, interspersed with advertisements, jokes, etc. Young students enjoy a project of this sort very much, and learn a great deal while working it out.

A CLUB RITUAL

Mr. Stanford Miller, formerly of the Mar-Ken School, Hollywood, writes:

"Our chapter of the Junior Classical League has worked out a successful room arrangement and opening ritual for their meetings. The chairs are arranged in a circle, and candles are placed on the desk where the *consules* (who are, incidentally, the famous Mauch twins of the movies) preside. The members march in singing 'Gaudeamus Igitur.' The members stand in the candle light and repeat the motto, 'Ad Astra per Aspera.'"

IMAGINARY TESTS

Sister M. Michael Ryan, O.S.U., of St. Joseph's Ursuline Academy, Malone, N. Y., writes as follows:

"An excellent plan of checking minimum essentials of syntax or forms is an imaginary test. The pupils are told to list the numbers from one to twenty down the left side of the paper. At the word 'Go!' I call for certain forms—for example, 'Laudo, indicative, perfect passive, third person plural, with feminine subject.' The pupils think the form, but need not write it on the paper. I then give the correct form for No. 1. If the pupil has been thinking the correct form he puts down a score of 1; if not, he puts down a zero. Then I give the second item, etc. The pupil is the sole judge of the correctness of his answers. No questions are permitted until the test is over. By adding all the 1's the pupil gets his score quickly.

At the end of the test I call for a show of the hands for a perfect score of 20; then for a score of 19, etc., until the hands of half the pupils have been raised. The last score is the median score of the class. From the show of hands I can see at a glance which students need help, and I can follow the test with explanations and individual remedial work. This is called an "imaginary test" because no scores are turned in to me, and the test carries no penalties. Pupils are allowed to ask questions at the end of the test, and the informality of the procedure usually brings questions from the most timid pupils. The pupils are apt to be honest, since they get definite help on weaknesses revealed."



A RARE EDUCATIONAL DOCUMENT

Contributed by HOYT HURST
William A. Wirt High School, Gary, Indiana

DR. O. B. NESBIT, physician for the Gary Public Schools, in his research on the Nesbit family, found the following document concerning the education of one Master William Nisbet. This young man afterwards became a member of Parliament from Scotland, and was for many years Grand Master of the Free Masons of that country. Dr. Nesbit has a photostatic copy of the original document, and has given his permission for the publication of its contents here. Original spellings and punctuations have been retained.

Memorandum for Mr. Nisbet anent his reading.
22d Ap: 1723

"That every morning and forenoon he shall report as many of the rules of his grammar as he can make himself master of, and that before twelve o'clock the Master or some of the Doctors should every day hear what he hath got; and this be continued til he is perfectly master of all the Grammar rules which he hath been formerly taught especially the first and third parts of it.

"When this is done he should bestow the same hours every day in getting by heart the rules of Mr. Rudimans Syntax, which also to be taken account of every day before twelve o'clock as the Grammar was.

"For the afternoon he may every Munday and Tuesday get about 20 lines of Aeneid to explain without any help but his Dictionary only that the Master should help him when he comes to a difficulty that he can not get over and should be taken out of before the school dismiss at night, and he made to tense 4 or 5 lines and give account of the analysis of every Noun and Verb which is worth asking in his whole lesson and construe every sentence in it — applying every rule of his Grammar and Syntax as he goes along, and when he goes home at night he should be ordered to get his lesson in

WHAT IS IT?

Contributed by ROBERT W. MEADER
Bancroft School, Worcester, Mass.

Can your classes translate this?

N A P O L E O N
A P O L E O N
P O L E O N
O L E O N
L E O N
E O N
O N

Solution on page 30.

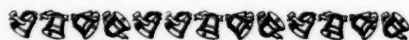
Virgil to repeat and heard give an account of it as soon as he enter the School next morning.

"Upon Wednesday; Thursday, & Friday afternoon he may read 30 or 40 Lines of Caesars Commentary beginning at the 2d. or 3d. book as the Master pleases without any help but his dictionary and before the School dismisses at night he should be examined upon it and made to give rules for the analyses of every word and the construction of every sentence that is worth noticing.

"Upon Saturday in the morning and afternoon he should repeat all he has learned the week before of his Grammar and Syntax and Virgil, for fixing them better in his memory and for this end fridays night ought to be left free to him in his chamber.

"Every night when he is in his room (except friday which is disposed of before) he may put the examples of Rudiman's Grammaticall exercises into right construction beginning at the second part of them which is the 4th page.

"His Master should make him understand how the references in the examples correspond with the rules in the Syntax in his rudiments, by figures, so that he may know by what rule, and by what note or exception of every rule each sample does belong. He might begin with a page afterwards advance to a leaf or more of these examples as he is able to write



God Rest You Merry Gentlemen

Translated by LILLIAN B. LAWLER
Hunter College

Salvete, laeti comites,
Nihil vos terreat.
Nam Jesus Christus natus est
Ut omnes redimat,
Et in Satanae semitas
Errantes reducat.
O nuntium gratissimum!
Gratissimum!
O nuntium gratissimum!



them every night; his Master helping him in his room wherever it is needful. And he ought to be examined upon his evening tasks either before he goes to bed or in the morning when he goes first to school and caused to apply the rules of his Syntax to every example he has write.

"Once a week (viz upon Saturdays night) he should translate about 20 lines of Caesar which he hath read that week into as good English as he can and write it beway of version, being allowed to paraphrase it in his own way, only keeping as near the author's meaning as possible. And this should be examined on Munday morning the first thing that is done where particular notes should be taken of spelling the English words right.

"After he hath made himself master of the rules of Grammar and Syntax which is hoped may be in two or three weeks allowing the morning and forenoon every day for that purpose during that time: he should take one or two of these dyets every week for writing at home in Latine, which his Master should dictat to him out of some part of Caesar which he hath read about 8 or 10 days before, taking the book from him while he is writing it in the School, and this should not exceed 18 or 20 lines in the latine book. And the rest of these dyets when once they become free from his repeating may be employed partly in constructing some more of Mr. Rudimans examples and partly in reading more of Caesar as the Master shall order him."

The document is endorsed as follows:
"Memorand for Mr. Nisbet 1723 from Mr. Alston anent his education."



VERSE-WRITING CONTEST

THE CLASSICAL OUTLOOK will this year conduct another Verse-Writing Contest for high school and college students. Any high school or college student may enter the contest provided he is *this year* studying Latin, Greek, or classical civilization under a teacher *who is a member of the American Classical League*. Certificates of honorable mention will be awarded to the writers of all verses chosen for publication. Manuscripts must be type-written, on one side of the paper only. They must bear the name of the student, of his high school or college, and of his teacher of Latin or Greek. The verse may be in English, Latin, or Greek; the theme must be drawn from classical literature or mythology, or classical antiquity, in the broadest sense of the term. The poems must be entirely original—not translations of passages from ancient authors. The decision of the Editorial Board of THE CLASSICAL OUTLOOK shall be final. Announcement of results will be made in the May, 1942, issue. Manuscripts will be received at any time up to March 13, 1942.

—L. B. L.



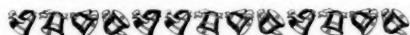
Little Town of Bethlehem

Translated by ARTHUR HAROLD WESTON
Lawrence College, Appleton, Wisconsin

O parve vice Bethlehem,
Quam tacitus iaces!
Super somnum stellae tuum
Volvuntur silentes.
Sed noctis in tenebris
Aeterna lux splendet —
Iam temporum spes omnium
Curaqu' in te manet.

Nam Christus ex Maria
Natus, et in caelo
Sunt congressi nunc angeli
Amore cum pio.
O stellae matutinae,
Cantate caelitus!
Deo laudes sint insignes.
Et pax hominibus.

(More stanzas in Service Bureau Mimeograph No. 103.)



SOME THOUGHTS ON THE WRITING OF LATIN SONGS

By STANFORD MILLER
Ranford School, Sherman Oaks, California

LAST YEAR, towards Christmas time, my Latin classes were asked to put on a program for the school. I wanted the program to be valuable for the students, most of whom were in the first-year class; therefore I assumed that the songs which they should sing should be written in words chosen mostly from the first-year Latin vocabulary. An experiment which I later conducted at the suggestion of Dr. Merigold, coordinator of foreign languages at the University of California in Los Angeles, confirmed the correctness of my assumption that mere repetition of a song did not have the same psychological effect as changing the context of the component words. In other words, the song becomes a mere abracadabra with negligible results so far as the learning of Latin is concerned, although it may stimulate enthusiasm.

On examining existing songs, I found very few that I felt to be valuable for a first-year class; so I tried my hand at translating some myself. First of all I decided to make a study of mediaeval verse forms. These are the facts which I discovered:

1. Mediaeval Latin poetry is accentual, not quantitative. The meters are commonly iambic or trochaic.
2. The pattern is followed very exactly, except that (a) a secondary accent is allowed two syllables in either direction from the primary accent, and that (b) a final syllable may be omitted in certain lines of every stanza according to any

pattern the writer may desire, provided it is done consistently.

3. Elision is not practiced. Note, e.g., in "Flevit Lepus Parvulus," the lines "Neque in horto fui" and "Neque olus comedi."

4. Rhyme is almost universally used.

I give below some of the songs in which I attempted to follow out these principles. They do not illustrate all of my own tenets perfectly, but I believe that they are at least a step in the right direction. The original song to the tune of Rubinstein's "Melody in F" was found to be almost ideal for first-semester Latin students. It was used in a playlet based on the story of Persephone, which the class had just read, and thus the words were not new. I really must offer a special apology for having perpetrated another translation of the much-translated "Silent Night;" my only excuse is that it is the only one of which I am aware which is simple enough for the first year, and at the same time follows the rules for mediaeval Latin poetry. The songs are:

SILENT NIGHT

Silens nox, sancta nox,
Placida, lucida.
Virginem et Puerum,
Dulcem atque tenerum,
Somno opprime. (Repeat.)

Silens nox, sancta nox,
Angeli nitidi
"Alleluia" concinunt;
Nunc pastores metuunt;
Christus natus est! (Repeat.)

Silens nox, sancta nox;
Candida, splendida
Fili Dei facies
Nobis praebet novas spes;
Christus natus est! (Repeat.)

DECK THE HALLS

Aquafolia ornatis
Fa la la la la, la la la la:
Tempus hoc hilaritatis
Fa la la (etc.)
Vestes claras induamus;
Cantilenas nunc promamus.
Fa la la (etc.)

JOY TO THE WORLD

Laetissimus
Accipiat
Iam mundus Dominum
Dum omnia
In corda nos
Accipimus Illum (repeat),
Accip-, accipimus Illum.

MELODY IN F

Rosae nunc rubrae et alba lilia
Pulchra hic sunt in prato herboso;
Hic nos saltamus et canimus omnes
Loco in hoc formoso.

OF SHIPS

By CHARLES CHRISTOPHER MIEROW
Carleton College, Northfield, Minn.

The suggestion once made by Zeus the Cloud-gatherer to the Earth-shaker, Poseidon, lord of the waves, as recorded by Homer in the thirteenth book of the Odyssey, lines 156-158, is familiar to us all. And to this day one may gaze at that startlingly-shaped isle off the western shores of Greece and re-echo the words of the Phaeacians of old: "Ah me, who fastened that swift ship in the sea as it sped towards home?"

Equally impressive and mysterious is the phantom ship in full sail that rides through mists across the skies of our western prairies. Ship Rock is its name, and it actually towers eighteen hundred feet above the level ground, an isolated landmark of the desert. It may be seen to good advantage from Park Point, an eminence that rises some eighty-five hundred feet above sea-level in the Mesa Verde National Park, near the juncture of four great states. As one faces due south, it appears on the horizon above a long, flat-topped mesa, sailing eternally over a dry inland sea of sagebrush.

Ship Rock too is accounted for by a fascinating legend. As related by Dr. Washington Matthews (see *Indians of the Painted Desert Region*, by George Wharton James, Little, Brown & Co., 1903, pp. 128-130), the story goes that the Navajo tribes of American Indians came long ago "when the country was young and the sun cast only small shadows," from a remote home across the narrow sea to the west. Here in this new land



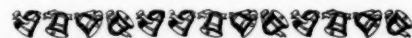
Little Town of Bethlehem

Translated by J. C. ROBERTSON
University of Toronto

O urbs pusilla Bethlehem,
Quam placide dormis,
Sopore alto obruta
Tranquillis sub astris;
At has per vias caecas
Lux splendet aeterna;
Curarum adest hominum
Levamen, spes nostra.

Nam Christum modo genitum
Mirantes, angeli
De nocte supra vigilant
Amore exciti.
O stellae matutinae,
Tam miram propter rem
Nunc laudes Deo canite,
Hominibus pacem.

(More stanzas in Service Bureau Mimeograph No. 103.)



they were inhospitably received, being attacked by the natives. So many of them were slain that the tribe soon faced extermination, for they were greatly outnumbered.

So they called for divine aid, and were directed by "Those Above" to climb the steep sides of a rugged mountain of stone in the vicinity. They did so, and thereupon the mighty rock floated like a ship across valley and mountain, river and plain, toward its destined goal. Nor were the voyagers permitted to leave the ship before it finally came to rest, beyond the Grand Canyon of the Colorado, near the spot that marks the union of The Four Corners, the meeting-point of Utah, Colorado, New Mexico, and Arizona. Here the rock that was a ship came gently down to earth, and here it still rides at anchor in solitary state. And until it shall once more loose its moorings, the Navajos are content to dwell in their safe and beloved home.

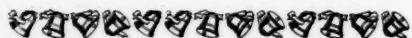
Ship Rock also is well described in the words of Homer as "a stone that resembles a swift ship, whereat all men marvel."



The Three Kings of Orient Are

Translated by MINNIE LEE SHEPARD
University of Texas

- Reges: Orientis reges tres
 Procul dona portantes
 Per campos et montes imus,
 Stell(am) illam sequentes.
- Chorus: O stella potens et mira,
 Stella regalis pulchra,
 Semper movens ad occasum
 Duc nos ad claram lucem.
- Melchior: Infans nate Bethlehem,
 Portamus hanc coronam,
 Rex aeternae, sempiternae,
 Domine terrarum.
- Casper: Tus Sabaeum Tibi fero,
 Tus dignum magno Deo;
 Te laudantes et orantes
 Colimus in caelo.
- Balthazar: Myrrh(am) amaram defero;
 Circum te fumat caligo,
 Te languentem et gementem,
 Condit(um) in tumulo.
- Reges: Clarus surgit, O specta!—
 Deus, Rex, et Victima.
 Alleluja, Alleluja,
 Canunt cael(um) et terra.



WHAT IS IT?

Solution

This Greek doggerel-anagram was devised at the time of the Napoleonic campaigns. Translated freely, the Greek words mean: "Napoleon, the Devil, is a lion going about destroying cities."

BOOK NOTES

Note: Books reviewed here are not sold by the American Classical League. Persons interested in them should communicate directly with the publishers. Only books already published, and only books which have been sent in specifically for review, are mentioned in this department.

Lost Worlds: Adventures in Archaeology. By Anne Terry White. New York: Random House, 1941. Pp. 316. \$2.50.

Most of us approach books on popularized archaeology for children with a shudder of apprehension; but *Lost Worlds* is a book which the high school teacher of Latin will not only recommend wholeheartedly to her pupils, but will even read with absorbed interest herself. Mrs. White writes beautifully rhythmic English, just simple enough for high school pupils; she does not "talk down to" her audience. She has an excellent sense of drama, and a distinct flair for communicating to her readers the emotional excitement attendant upon a great archaeological discovery. The reviewer tried the book on a sophisticated college class in Greek archaeology, and was rewarded with breathless attention and even audible gasps. In addition to a section on prehistoric Greece, the book treats of Egyptian, Assyrian, and Mayan archaeology. It contains also an introduction on what archaeology is, an epilogue on big tasks yet to be done in the field, and a brief bibliography. The striking end papers and jacket reproduce a Mayan wall painting in brilliant colors.

—L. B. L.

The Teaching of Latin. By Dorrance S. White. Chicago: Scott, Foresman and Co., 1941. Pp. 320. \$2.00.

In this book each teacher, although perhaps not agreeing with every idea or device in it, will find much to ponder and to use. This book will make an interesting addition to and comparison with two other books in the field, J. B. Game's *Teaching High School Latin* and M. D. Gray's *The Teaching of Latin*. It contains seventeen chapters and ample bibliographies at the end of each chapter and at the end of the book. There are some errors and a few omissions in the notes

and bibliographies which will doubtless be corrected in another edition. It may be somewhat confusing to readers that material listed from the American Classical League Service Bureau is under several headings: Teacher's Service Bureau; American Classical League; Service Bureau for Classical Teachers; New York University; American Classical League Service Bureau. However these are minor faults in a useful book which is filled with the ideas and devices of an experienced teacher.

—D. P. L.

Athenian Studies Presented to William Scott Ferguson. Harvard Studies in Classical Philology, Supplementary Volume I. Cambridge, Mass.: Harvard University Press, 1940. Pp. 535. \$4.00.

Before a collection of papers by scholars of such distinction as Blegen, Mylonas, Dinsmoor, Thompson, Meritt, Bonner, and Westermann, on subjects in fields which they have made peculiarly their own, the reviewer can but stand in silent admiration. To this reader H. A. Thompson's "A Golden Nike from the Athenian Agora," G. E. Mylonas' "Athens and Minoan Crete," and W. L. Westermann's "Athenaeus and the Slaves of Athens" happened to be of particular interest; but readers of widely varying tastes will find rich treasure in the volume. It is a worthy addition to a great series, in spite of an unfortunate "Caledonian Boar Hunt" on page 31.

—L. B. L.

Harvard Studies in Classical Philosophy. Volume LI. Edited by a Committee of the Classical Instructors of Harvard University. Cambridge: Harvard University Press, 1940. Pp. x + 335. \$2.50.

This volume was published in honor of William Scott Ferguson, Professor of Ancient and Modern History in Harvard University. It contains thirteen essays, twelve of them by former students who obtained the Ph.D. under Professor Ferguson's direction. The remaining essay is by a colleague in the teaching of ancient history at Harvard. The volume contains also a list of Professor Ferguson's publications to July 10, 1940, and a summary of the seven dissertations submitted at Harvard University during the year 1939-40 for the degree of Ph.D. in classical philology, in mediaeval Latin, and in comparative philology.

—W. L. C.

Dionysius of Halicarnassus, Roman Antiquities, III. With an English translation by Earnest Cary, on the basis of the version of Edward Spelman. London: William Heinemann, Ltd.; Cambridge, Harvard University Press, 1940. Loeb Library. Pp. 387. \$2.50.

This volume continues the works of Dionysius from the beginning of Book V through section 48 of Book VI. It is of particular interest to the teacher of high

school Latin, covering as it does the period of Roman history from the expulsion of the Tarquin kings to the secession of the plebeians to the Sacred Mount. The style of the Greek author is serious and straightforward, and the translator reproduces it well.

—L. B. L.

The Spear of Ulysses. By Alison Baigrie Alessios. New York and Toronto: Longmans, Green & Co., 1941. Pp. 214. \$1.75.

Mrs. Alessios' book is a beautiful piece of work, well printed, well bound, and well illustrated. The story itself is no less charming. The author's style is good, and she has a first-hand acquaintance with Greece and the Greek islands which few but professional travelers and archaeologists can boast. The story seems written for boys of about ten or eleven years of age. It recounts the experiences of two Greek boys of the island of Ithaca, who visit other islands and Athens, help in the currant harvest and the beating of flax, visit a prison, listen to the old legends, find a spear-head and a coin of great archaeological importance, and plan to sail for America as the story closes. The "local color" in the book is striking; and even the adult traveler will feel a stir of recognition over its vivid pictures of modern Greek life, from the ritual of the Greek Easter to the pounding of the octopodes on the harbor walls. Errors are few, but one wonders at them—"octopi" on page 130 (but "octopods" on page 62); "Melossian" dogs on page 114; "Constitution Street" on page 181; "Erctheion" on page 185. The Greek sign on the train in the illustration on page 201 is inaccurate. And how can one see the American School from the tram to New Phaleron (page 182)? Worst of all is the letter from the National Museum (page 213), informing young Pavlo that the coin which he has found dates from the time of Ulysses! A little re-touching on points such as these, in a second edition, should make this book something of a classic.

—L. B. L.

Mediaeval Latin Studies: Their Nature and Possibilities. By L. R. Lind. University of Kansas Humanistic Studies, No. 26. Lawrence, Kansas: University of Kansas, 1941. Pp. 48. 50c.

This is a readable and careful essay on mediaeval Latin and the study of writers of the Middle Ages. Chapter headings are "Introduction," "The Founders and Their Successors," "The Language," "The Literature," "The Possibilities of Mediaeval Latin Studies," "Suggested Readings," and a classified bibliography. The book should prove especially useful to young scholars embarking upon their graduate work; it should have a place also in all classical libraries.

—L. B. L.

Notes And Notices

News Letter No. 22 of the Committee on the Present Status of Classical Education of the Classical Association of the Middle West and South is bright, up-to-date, and optimistic. It contains, among other features, accounts of five Latin Institutes held in various parts of the country. Dorrance S. White is editor of the News Letter.

The Indiana University Latin News Letter, edited by Lillian Gay Berry, is rich in ideas, suggestions for classes and clubs, news for Indiana teachers, quotations, illustrations, etc. Particularly helpful is a note containing statistics on subject combinations taught with Latin in the state. Interesting also is a short article on the Latin in the Great Seal of the United States.

From many parts of the country come insistent reports of a scarcity of teachers of Latin. It is true that in some cases the candidates must be able to teach three or four subjects, and the pay is not too high; still the trend is unmistakable. Furthermore, the American Classical League has this year received an unusually large number of letters from teachers who are going back into the teaching of Latin after five or more years of teaching other subjects.

Readers are reminded that the competition for the American Academy in Rome prize scholarships, of \$1000 each, to be used in this country, will close Feb. 1, 1942. For full information address the American Academy in Rome, 101 Park Ave., New York City.

The Classical Society of the American Academy in Rome is preparing a directory of all former members of the Classical School and its staff. Persons eligible for inclusion in the directory are invited to send their addresses to Professor E. H. Brewster, Swarthmore College, Swarthmore, Pa. The Society endeavors to hold dinner conferences at meetings of sectional classical associations. Such conferences were held last April in connection with the meeting of the Classical Association of the Atlantic States in Washington, D. C., and last July at the meeting of the American Classical League in Cambridge, Mass. Members in other sections of the country are urged to arrange for similar gatherings.

Protests against the pamphlet, "What the High Schools Ought to Teach," sponsored by the American Youth Commission, have been voiced officially by various organizations, among them the Association of Modern Language Teachers of the Middle States and Maryland and the Humanist Society of the University of Iowa. The full text of these protests may be found in the Classical Journal for October, 1941, pages 53-55. Strong objections to the doctrines set forth in the

pamphlet were voiced also at the annual meeting of the American Classical League in July, 1941.

The late fall meeting of the Classical Association of the Atlantic States, held annually at Atlantic City, took place this year on November 22, in the Hotel Chalfonte. The theme was "Enrichment of Teacher and Student Through the Classics." Speakers were Mary L. Hess, Alice Parker Talmadge, John F. Gummere, and Mary B. Van Divort.

The annual meeting of the New Jersey Classical Association was held November 10, 1941, in Atlantic City. A special feature of the program was a panel discussion on "Latin for Defense."

The annual joint meeting of the American Philological Association and the Archaeological Institute of America will be held in Hartford, Conn., on December 29-31, 1941.

American Classical League Service Bureau

DOROTHY PARK LATTA, Director

The American Classical League Service Bureau has for sale the following revised item.

103. Some Latin Verses from Well Known Songs. Includes new versions of "O Little Town of Bethlehem," "Hark the Herald Angels Sing," "We Three Kings of Orient Are," "God Rest You Merry Gentlemen," "Silent Night," "Deck the Halls," and "Joy to the World." 10c.

The American Classical League Service Bureau has for sale the following items previously published. Please order by number.

WORD STUDY AND DERIVATION

Mimeographs

8. A Convenient List of Greek Prefixes. 10c.
9. A Convenient List of Latin Prefixes. 10c.
24. Some Names of Boys and Girls Derived from Latin and Greek. 10c.
74. Some Rules for Teaching the Spelling of English Derivatives. 5c.
38. Some of the Many English Words Containing Pictures of Roman and Greek Life or Reflecting Roman Ideas. 5c.
118. "English Words" in High School Latin. 10c.
128. Words of Latin Derivation Used in the Study of Civics. 10c.
131. Some English Words That Have Latin Plurals. 10c.

154. Proclamation of President Wilson in Poster Form. Words derived from Latin in red. 5c.
177. How Latin Helps in the Study of Spanish. 10c.
178. The Value of Latin in the Study of French. 10c.
181. Words of Classical Derivation in the Common Mathematics Vocabulary. 10c.
235. A List of Latin Mottoes. 10c.
279. Latin Words and Phrases in English. 10c.
349. A List of Common Latin Abbreviations Used in English. 10c.
385. A Short List of Latin Suffixes. 10c.
389. Some Latin Expressions for Classroom Use. 10c.
399. Word Ancestry. A booklet of interesting stories of the origins of English words. 15c.
402. Some of the More Common Latin Expressions Frequently Met in One's Reading. 10c.
442. Latin Abbreviations and Symbols in Medicine and Pharmacy. 5c.
446. Latin Words Adopted into English. 10c.
479. Latin Roots to be Memorized. 10c.
484. The Chief Sources of Our English Language. 10c.
485. Family Groups of Latin-Derived English Words That Can Be Illustrated on Posters. 10c.
494. Some of the More Common Architectural Terms Derived from Latin and Greek. 10c.
519. Mottoes for Latin Clubs and Classes. 10c.
521. Suggestions for the Teaching of the Latin Derivation of Ten Words in Each of Twenty School Subjects. 10c.
536. Mottoes of the United States. 10c.
538. A List of State Flowers of the United States Together with Their Classical Names. Suggestions for a project. 10c.
542. A List of Medical Abbreviations Taken from Latin. Required in a course for the training of nurses. 5c.

Supplements

26. Classical Origins of Scientific Terms. 20c.
29. The Relationship of French to Latin. 10c.
34. The Greek That the Doctors Speak. 10c.
- A Selected Bibliography in General Language. A very useful list for derivation. THE CLASSICAL OUTLOOK, January, 1940. 10c.

THE 1942 LATIN CALENDAR

The 1942 wall calendar is 16 x 22 inches in size, printed on ivory paper with a matching spiral binding. As in our previous calendars, both the ancient and modern systems of numbering are used. Borders and Latin quotations are printed in color. The large, clear illustrations will

make a splendid addition to your picture collection.

The price of the 1942 calendar is \$1.00 postpaid. The slight rise in price is due to the increased cost of paper, printing, and binding.

LATIN AND GREEK CHRISTMAS CARDS

- (A) A green pine branch with brown cones, tied with a white fillet, is shown against a red background. The custom of using green branches at Saturnalia and New Year's time inspired this card. The inside of the card carries the holiday cry, "Io Saturnalia". Envelopes to match.
- (B) A kneeling woman in medieval dress carries a branched candlestick. The inside of the card contains three stanzas of a medieval Christmas carol in Latin. Colors, red, black, and white. Envelopes to match.
- (C) The figures of the Mother and Child are silhouetted in gold and black against a blue background. The first stanza of "Silent Night" translated into Greek is printed on the inside. Envelopes to match.
- (D) Last year's Roman lamp card has been reprinted by popular demand. This card shows a Roman lamp in black and gold on a green background. The inside carries a Latin greeting for the holidays and the New Year. Envelopes to match.

Prices, any card:—10 for 60c.; 25 for \$1.25; 50 for \$2.25; 100 for \$4.00.
N. B. 25c. extra for printing name.

CHRISTMAS

160. Christmas and the Roman Saturnalia. 10c.
163. Some Paragraphs about Christmas Written in Easy Latin. 5c.
236. More about Saturnalia. 10c.
294. Officium Stellae. A liturgical play suitable for presentation at Christmas. 10c.
297. A Bibliography of Articles Helpful in Preparing Entertainments for Christmas. 5c.
382. Saturnalia. A Latin play. 10c.
388. The Origin of the Roman Saturnalia. 10c.
465. Suggestions for a Christmas Program by the Latin Department. 10c.
466. A Roman and an American Christmas Compared. A play in two acts. 10c.
478. Suggestions for Latin Christmas Cards. 5c.

Articles in THE CLASSICAL OUTLOOK:
The Roman Saturnalia. December, 1937. 10c.

Christmas and the Roman Saturnalia. December, 1938. 10c.

Some Ancient and Modern Yuletide Customs. December, 1939. 10c.

Christmas Gifts and the Gift Bringer. December, 1940. 10c.

NEW YEAR'S DAY

Verbal Magic in New Year's Greetings.

THE CLASSICAL OUTLOOK, January, 1941. 10c.



CUT-OUT MODEL OF A ROMAN KITCHEN

A cardboard reproduction of one of a series of six Roman models on display in the Service Bureau. The Roman kitchen when assembled measures approximately 17½" x 13" x 14" high. It comes in a single, flat sheet, and the various pieces are to be cut out, folded, and glued together. Simple directions for assembling and coloring certain parts (the larger surfaces are already colored) are included. Dimensions for the construction of the walls of the room in which the cut-out pieces are to be placed are given in the directions. Price, 75c.



STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, AND MARCH 3, 1933.

Of The Classical Outlook, published 8 times yearly at New York, N. Y. for October 1, 1941.
State of New York
County of New York
ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Lillian B. Lawler, who, having been duly sworn according to law, deposes and says that she is the Editor of The Classical Outlook and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher: American Classical League, New York University, Washington Sq. E., New York, N. Y.; Editor: Lillian B. Lawler, Hunter College, New York, N. Y.; Managing Editor: Dorothy Park Latta, New York University, Washington Sq. E., New York, N. Y.; Business Manager: Dorothy Park Latta, New York University, Washington Sq. E., New York, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Owner: American Classical League, New York University, Washington Sq., New York, N. Y.; Names of Officers: B. L. Ullman, President, University of Chicago, Chicago, Ill.; Rollin H. Tanner, Secy-Treas., New York University, Washington Sq., New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.): None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by her.

LILLIAN B. LAWLER
(Signature of editor)

Sworn to and subscribed before me this 14th day of Oct. 1941.

Perry P. Kemp
(My commission expires Mar. 30, 1943.)